Kisi bhi mulk aur Samaj-wa-Ma`ashra keliye Aman-o-Amaan Allah Taala ki badi azeem nemat hai, ye ek aisa saya hai jis ki chaoun mein reh kar pura samaj chain-o-sukoon hasil karta aur kai tarah ke shar-o-fasaad se mehfooz rehta hai, is nemat se yaksan tor per sari insaniyat Hakim-o-Mehkoom, Amir-o-Gareeb, Mardo-o-Aurat, hatta ke Janwar aur Charind-o-Parind bhi Aman-o-Sukoon ki zindagi pate hein, Aapsi bugz-wa-hasad, Ikhtelaf-wa-Inteshaar, Zalil Harkatein, Qatl-wa-Garitgiri aur Fitna-wa-Fasad ki aag bhadhkane se bechaini-wa-izteraab ki woh kefiyat paida hoti hai jis se pura mulk aur samaj ka har fard tadap uthta hai, ham aisi fitne se Allah Rabbul Aalemeen ki panah talab karte hein jis se insan ke dil aur nigah ulte ho jate hein.

Beshak! Aman-o-Amaan woh azeem nemat hai jis ki barkat se Allah ke ghar ka Hajj kiya jata hai, Ibadat gahein aur Masajid Allah ke bando se aabaad hoti hein, Minaro se azaan ki aawazein buland hoti hein, har shaks ki Izzat-wa-Abro, Jaan-wa-Maal puri tarah mehfooz hoti hai, rastein pur aman hota hai, mazloom ki faryaad suni jati hai, zaalim ko us ke kartoot ka badla diya jata hai, sharaee hudood nafiz kiya jate hein, mimbro-o-mehraab se tawheed ki awaz goonjti hein, Ahle ilm-o-fazl ki ba barkat majlisein qayaam hoti hein, Allah ke deen ko sikha aur sikhaya jata hai, bimaro ki mizaz pursi ki jati hai, Murdo ka ehteram kiya jata hai, baccho per rahem-wa-shafqat ki jati hai, badon ka ehteram kiya jata hai, sila rehmi aur rishta daaron ko joda jata hai, hukkaam aur umra` ki ita`at-wa-perwi ki jati hai, Amr Bil Ma`roof, Nahi Anil Munkar ka fariza Bahusn-wa-khubi anjam pata hai, Shareef logo ki izzat ki jati hai.

Alhamdulillah! Aman-o-Amaan ki nemat aur barkat se deen-o-duniya ki beshumar bhalaiyan hasil hoti hein, mulk aur samaj ka har fard khushaal hojata hai, yahi woh azeem fawaid-wa-samraat hein jis ke sabab Allah Taala ne hamein har tarah ke fitno wa fasad se bachne ki takeed farmai hai, **"Is fitne se bacho! Jo sirf tumhare zalimo ko nahi pohenche ga, jaan lo ke Allah Taala sakht sazaa dene wala hai"** (Surah Anfal, 25) ham apne rab se ilteja karte hein parwardigar hamare nadano ki bewaqoofi ke sabab hamara mawakhiza na farma, ham teri narazgi aur azaab se panaah talab karte hein, tu bada hi raheem-wa-kareem aur sakhi hai.

Abdullah bin Mohsin Al-Khatmi bayaan karte hein, Nabi kareemﷺ ne farmaya **"Tum mein se jo shaks apne ghar mein Aman-o-Amaan ke sath subha kare, jismani tor per sehat-wa-tandrusti ho, us din ki khoraak us ke paas ho, to goya puri duniya jama kar di gayi hai"** (Sahi Ibne Maja, 3340).

Shaykh Saleh Al-Fauzaan ؒ bayaan karte hein, "Beshak Aman-o-Amaan ke taqazoun ko pura karna aisa zaroori kaam hai ke insaniyat khaana aur paani se bhi ziyada is ka mohtaj aur zarooratmand hai, Abul-Ambiya Sayyadna Ibrahimؑ ne apni duwa mein rozi roti per Aman-o-Amaan ko muqaddam kiya hai, **"Aur jab Ibrahim ne ye duwa ki ke : Aye mere rab ! Is jagah ko Aman ka shaher bana de aur is ke rehne walo mein se jo koi Allah per aur roze aakhirat per eeman layein unhein phalon ka rizq ata farma"** (Surah Baqarah, 126). Is liye log khof-wa-bechaini ke aalam mein khaane peene ki lizzat se lutf andoz nahi ho sakte aur is liye bhi ke khofo-haraas se woh raste alag ho jate hein jis ke zariye logo ke khaane peene ke chizein ba aasani ek shaher se doosre shaher muntaqil hoti hein, isi liye Allah Taala ne Uchakko aur Dakuon keliye sakht tareen sazaa mutayyan ki hain, jo Aman-o-Amaan Ke liye khatra hote hein, jo shaks bhi Aman-o-Amaan ki fiza ko kisi bhi tarah se kharab karne ki koshish karta hai, ya to woh kharji hai, ya to bagi hai, in sab ke liye shariyat ne hadd mutayyan ki hai taaki shar-wa-fasad se samaj-o-ma`ashra ko bachaya ja sake, is liye har aqalmand shakhs par lazim hai ke woh apne samaj aur ma`ashra, shahero aur dehatoun ke Aman-o-Amaan ko qayaam rakkhe.

Kisi bhi samaj aur ma`ashra mein sahi mano mein Aman-o-Amaan ke qayaam ke liye durust manhaj aur aqeeda sahiya ki hifazat sab se pehli zimmedari hai, jis samaj mein aqeeda-wa-manhaj ka fasad bigadh aam ho jaye, Tawheed-wa-Shirk, aur Sunnat-wa-Biddath ka farq-wa-imtiyaz khatam ho jaye wahan Aman-o-Amaan qayaam nahi reh sakta, Allah Taala ka farman hai **"Jo log eeman rakhte hein aur apne eeman ko shirk ke sath jodha nahi karte, aison hi ke liye Aman hai aur wahi rah-e-rast per chal rahe hein"** (Surah An`aam, 82)

Allah Taala ke hukum se aeraz karna haqeeqat mein Aman-o-Amaan ke chin jane aur khofo-haraas, badamni-wa-bechaini aam ho jane ke buniyadi zariya hai, Allah Taala ka irshad hai, **"Aur jo shakhs meri rugardani kare ga us ki zindagi tangi mein rahegi, aur ham use baroz qayamat andha karke uthayein ge"** (Surah Taha, 124) doosri jagah farmaya **"aur jo shakhs Rehman ki yaad se gaflat kare ham us per ek shaitaan muqarrar kar dete hein wahi us ka sathi hai"** (surah Zukhruf, 36)

Lihaaza har shakhs ko aqeeda-wa-eeman ki roshni mein ye baat ja`anna chahiye ke ham sab Allah Taala ke paas hazir honge, jo shakhs jis hesiyat se jahan kahin rehta aur basaa hai apne qoul-wa-amal ke zariye fitna-wa-fasad ki aag bhadhkane aur Aman-o-Amaan ko kharab karne se ijtenaab kare aur jo log bhi aisi fareb khori ke shikar hein ummat ke ittehad aur Aman-o-Amaan ko tabah karne per tule hein, Sharayi zaabte ke mutabiq hikmat ke sath un per nakeer ki jaye, aur puri taaqat ke sath aise anasir ki rok tham ki jaye, Kitab-o-Sunnat aur Manhaj Salf-o-Saleheen ki roshni mein har fard is baat ke paband kiya gaya hein ke woh Amra-wa-Hukkam ki ziyadti aur Zor-o-Zulm per sabr kare, Daure hazir mein kai mulko ki inqalabi soorate haal, wahan ke hukmarano ke khilaf khurooj aur bagawat wa sarkashi ke zariye doosro ke ishare per takhta ulat diya gaya, bazahir ise ek badi kamyabi samjha ja raha hai, lekin baad ke halaat ne sabit kar diya ke ye inqalabi soch aur nayi tabdili chahne walo ka iqdaam deeni-wa-duniyawi hesiyat se galat aur jazbaati tha, jis ke nateeje mein qoum-o-millat ka kis qadr khoon baha, jaan-wa-maal aur izzat-wa-abro pamaal kiya gaya, jis maqsad ko hasil karne ke liye ye uthe the woh to door raha ulta apne hi dushmano ko apne uper musallat kar liya, jinho ne tabaahi wa barbaadi ki woh tareekh raqam ki changeziyat wa firouniyat ki yaad taaza ho gaye, hamari hi bahen betiyoun ki izzat-o-namoos taar taar kiya gaya, kitne bacche yateem ho gaye, kitni Maa`oun ka suhag ujadh gaya, insaniyat sisakti wa bilakti reh gayi, fitna-wa-fasad ke sholon mein pure mulk ka Aman-o-Amaan gaarat ho gaya, us ka mujrim koun??

Isi bina per Nabi Kareem ﷺ ne hukkam aur umra` ki aakhri had tak tabedari karne ki takeed farmaee, hatta ke munkiraat ke hote huwe un ki zulm-wa-ziyadti per sabar karne aur hamesha khair khwahi ko muqaddam rakhne ki taalim di gayi, Salma Bin Yazeed Al-Zoufiؓ ne pucha: Aye Allah ke Nabi Aap ki kya rai hai, Agar Umra` wa Hukkaam ham per musallat ho jayein, woh apne haq ka ham se sawal karein aur hamara haq ada karne se inkar karein, to aap hamein kiya hukm dete hein? Aapﷺ ne us ka jawab nahi diya, phir sawal kiya, Aapﷺ ne us ka jawab nahi diya, Teesri

bar jab unho ne sawal kiya to App ﷺ ne farmaya : **''Umra` aur Hukkaam ki batein suno aur ita`at karo, un per woh hai jis ke woh mukallaf kiye gaye hein, aur tum per woh hai jis ke tum zimmedar theraye gaye ho"** (Sahi Muslim 4888). Doosri riwayat mein Ibne Mas`ood kehte hein Nabi Kareem ﷺ ne farmaya "Unkareeb tum khudgarzi wa napanddidgi ko dekho ge aur aise kaam jinhe tum na pasand karte ho, Sahaba-e-Kiraam ne pucha : Aye Allah ke Rasool ﷺ Aap hamein kya hukm dete hein. **"Farmaya Umra` aur Hukkaam ka haq ada karo, aur apne haq Allah se mango"** (Bukhari 7052). In dalaa'il se maloom hota hai ke kis had tak Nabi Kareem ﷺ ne Umra`-wa-Hukkaam ki ita`at wa farmabardaari ka hukm diya hai, kyun ke usi mein aafiyat hai aur yahi Aman-o-Amaan ki raah hai,. Salma Bin Yazeed ؓ ki mazkoora riwayat ki roshni mein agar aaj kisi aalim-e-deen se is tarah ka sawal kiya jaye aur wo Nabi Kareem ﷺ ke uswa aur salaf ke tareeqe ko laazim pakadte huwe fitne ki aag ko dabane ke liye jawab na de, to naujawano ka ek tola apni jahalat ki bina per Ulama per buzdili ki tohmat lagata hai, ye to riyal aur dollar ke haaton bike huwe hein, ye haq baat nahi kar sakte, Yahan ke sare Ulama gair moutabar aur gair saqa hein, aisi bewaqufo per hairat aur taazzub hota hai ke un naam nihad fitna karne walo ki aazad khayali aur khawahishat ne salf ke fahem aur mouqif se kitna dur daal diya hai, jahan Ilm-o-faham hai na aqal-wa-sa`uoor ki shudh budh.

Aye Aman ke rehzano! Agar kahin khair-o-bhalai ki roshni baqi hain to ise apni jazabatiyat aur galat harkato se bujha dene ke bajaye is zindagi ko baqi rakkho is baat ka koi munkar nahi hai ke Bando ke huqooq us waqt tak pure nahi ho sakte jab tak ma`ashra aur samaj mein aman-wa-amaan qayaam na ho aur ek mazboot hukumat ke begair aman ka qayaam nahi ho sakta aur ye quwat aur mazbooti bagair ita`at wa famabardari aur munkiraat wa mazalim per sabr aur nasihat ke bagair na mumkin hai, lihaaza har aam-wa-khaas ka inqilab wa jihad ke naam per uchal kood machana dar asal hawi parasti hai, is ke sahi rukh aur buniyadi khutoot ko usul-e-sharai ki roshni mein pehchanna laazim hai.

Shyakh-ul Islam Ibne Taymiyah ؒ bayan karte hein " is Baat ko janna zaroori hai ke logo ke ma`amle ki sahi nighrani wajibaate deen mein se hai, balki deen-wa-duniya ke maslehat ka qayaam isi per mabni hai,

Bano aadam ki sari maslehatoun ki takmil ijtemaiyat ke bagair mumkin nahi hai, har shakhs kisi na kisi hesiyat se doosre ka zaroorat mand hai, isi liye Nabi Kareem ne farmaya : **"Jab teen log safar per nikle to chahiye ke woh log apne mein se kisi ek ko ameer bana lein"** (Sahih Abu Dawood, 2347) Mukhtasar waqt ke is safar mein bhi Nabi Kareem ne ijtemaiyat ke peshe nazar kisi ek ke ameer banane ko wajib theraya jis mein ye tanbiya moujood hai ke zindagi ke sare umur mein ijtemaiyat ki mukhtalif shaklo ko baqi rakkah jaye, isi liye Allah Taala ne Amar Bil Ma`roof, Nahi Anil Munkar ko wajib theraya aur ye zaroorat taaqat-wa-quwat aur imarat ke begair puri nahi ho sakti, aur aise umoor mein ijtemaiyat ke woh sare shoabe Jihad, Adal-o-Insaf, Hajj, Jumuah, Eidein, Zalim ki Madad, Hudood-e-Shariya ka qayaam, ye sare kaam Quwat aur Imarat ke begair pure nahi ho sakte" (Majmou`a Fatawa 28/390) Ibne Taymiyah ؒ ne farmaya **"Jab mukhtasar si jamat par ye wajib thairaya gaya ke woh apne mein se kisi ko apne ameer bana lein, to is se ziyada logo per ameer banana laazim thaira"** (Majmou`a Fatawa 28/64),

Hamare Akabir ne isi maani ki ahadees ki roshni mein ijtemaiyat ke inhein taqazoun ke peshe nazar ittehad aur Imarat ka yahi shaoor bedar rakhne ke liye jamaat ka ye nizam qayaam kiya tha, ta ki awamun nas sahi aqeeda wa manhaj ki hifazat ke liye is platform se judhe rahein, koi bhi bhediya akeli bakri ke manind uchak na sakein, har tarah ke fitno aur fikri gumrahiyoun mein idhar udhar bhagne ke bajaye jamat ke platform ko nijat ki kashti samjhein, halaat ke sard garam jhonkoun mein ijtemaiyat ka ehsas baqi rakkhe, mulk ke badalte manzar naa`me fitno ke surkh aandhi mein har shakhs ba-aasani samajh sakta hai ke aqeeda-o-manhaj ki hafazat ke liye jamati zindagi aur ijtemaiyat ki kitni zaroorat hai, ikhtelaf-wa-inteshar, fikri-aawaargi, khud sari-wa-bad zani ke beech mahez tanqeedoun ka anbaar khada kar ke, na kara qayadat ka naam de kar mishan ki sachchiee wa haqqaniyat se inkar nahi kiya ja sakta, phir ye bezaari kaisi, mehboob ki kamiyoun wa kotahiyoun ki islah ki fikar ki jati hai, is ki burayi ke zariye zillat wa ruswayee ka samaan muhayya kar ke jag hansayi ka mouqa nahi diya jata.

Allah Taala ham sab ko fitna-wa-fasaad se bachte huwe ittehad aur ittefaq ki zindagi guzaarne ki taufeeq naseeb farmae...Aameen

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Fitna-wa-Fasad ke Nuqsaanaat

Article by :
Shaykh Abul Hasan Mustafa Bin Ismail Sulemani

Compiled by :
Mohammed Arshad Sikrawi

Transliterated by :
Shaykh Abdul Ahad Sanabili

S/N. 1, Vanjara Mansion, Gunpowder Road, Opp. Sheetal Appt., Mazgaon, Dockyard Road (E), Mumbai-400 010.

Cell : 09769403571 / 09987021229
www.albirr.in albirr.foundation@gmail.com